

The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

THE S.P.G. announces a total increase during last year of £39,340, making its income the largest ever acknowledged.

ON Monday, March 9th, the Bishop of Beverley, Eng., held a confirmation at the Doncaster Parish Church; the candidates numbering 335.

THE 237th anniversary festival of the Sons of the Clergy in St. Paul's Cathedral, London, is to be held on April 29th, Canon Newbolt being the appointed preacher.

The 'Old Church Society,' the venerable S.P.C.K., finds itself obliged to enlarge the house in Northumberland Avenue, which it built for itself in 1878-9, to meet the needs for more space caused by the expansion of its publishing business. Plans have been prepared by Alfred Waterhouse, R.A. The plans provide for adding two stories to that portion of the Society's premises which face Northumberland Avenue.

THE Low Church party in England do not appear to gain much respect from the Nonconformists, judging by some recent pulpit utterances. Dr. Parker of the City Temple, London, is reported to have said—"The Low Church party have become fossilised, devoid of warmth and breadth of vision; it represents neither the fish of Catholicism, nor the flesh of Revivalism, nor the good red herring of Nonconformity. It spends its energies on lawsuits, and hugs itself in the mantle of its own virtue, when it has clapped an opponent in gaol; it richly deserves the obliteration which has followed as a Nemesis its work in Islington and elsewhere.—*Irish Ecclesiastical Gazette.*

THERE was a great gathering of diocesan clergy in Winchester (Eng.) Cathedral on Tuesday, March 10th, when the ceremony of enthroning their new Bishop, Dr. Thorold, took place. Including the clergy belonging to the Cathedral and college, there were altogether about 500 present. The Cathedral was crowded with onlookers. In accordance with an ancient custom, which has come down to us from the time of the Conqueror, the Dean, canons, and choir, after the first lesson at morning prayer, left the Cathedral by the south door to escort the Bishop from the Deanery to the mother church of the diocese, St. Lawrence, which stands on the site of the King's Palace Chapel, where the Bishops paid homage in Norman days. As the procession passed the west door, the 500 surpliced clergy and the college masters and fellows joined it. On the way down the churchyard avenue processional and recessional hymns were sung.

St. Lawrence reached, the Bishop entered alone and tolled the bell. As the procession returned to the Cathedral, the Mayor and Corporation, the Lord High Steward (the Earl of Northbrook), the Recorder, and Mr. Moss, M.P., preceded it. The declaration which it is customary for the Bishops to make was made inside the west door of the Cathedral, and the enthronement ceremony took place in the choir,

conducted by the Archdeacon of Canterbury. The Chancellor administered the usual oaths of allegiance, and the ceremony was ended.—*Church Bells.*

OF the 'Annexed Book' it may be interesting to mention that it is written in a very clear and regular clerk's hand, and might from its general uniformity be supposed from a superficial examination to be the work of one transcriber. The Prayer Book is made up of 544 pages of stout writing-paper, which are followed by three leaves containing the signatures of the members of Convocation of the Southern and Northern Provinces. It is bound in leather and there are yet traces of two pairs of blue silk ribands which were used for tying the covers together. At the back are six holes, through which the strings passed that attached it to the Act. The ends of these strings exactly corresponds with holes in the margin of the Act. There is a seventh hole with no traces of a string having passed through it. The jealous care which is now bestowed upon the 'Annexed Book' is well shown by the fact that it has been actually reproduced in the precincts of the House of Lords itself, under the very eyes of its custodians. To do this it was necessary to make use of an elaborate method of reflecting in order to obtain a sufficiency of light. It was afterwards lithographed, and is thus a faithful copy of the original, showing all the flaws and erasures and the marks of age and injury of this remarkable *facsimile*, which it has taken three years to produce.—*Church Bells.*

A UNIQUE book has just been published in England. It is the *facsimile* of the original manuscript of the Book of Common Prayer, signed by Convocation December 20th, 1661, and attached to the Act of Uniformity, which received the Royal assent May 19th, 1662. It has a remarkable history. The MS. and the Act annexed to it were deposited in an ancient tower near the Chapter House of Westminster Abbey. Here they seem to have long remained undisturbed; but some time after 1819 a clergyman who had occasion to refer to it appears to have detached the manuscript from the Act, for greater convenience of collation or perusal. The manuscript was then for a considerable number of years kept in a press with the Act, but in a separate compartment. In 1840 or 1841 it was required for reference, but could not be found. The matter rested thus until 1867, when Dean Stanley resolved to ascertain whether the MS. was really lost beyond recovery. A search resulted, and it was found that it had remained in the Jewel Tower until 1864, when it was, with other MSS. and papers, transferred to the Chief Clerk, and looked up in a closet in his room. It is hardly necessary to say that since then the precious volume has been most carefully, day, jealously guarded. This is briefly the strange history of the manuscript of our Prayer-book, of which a *facsimile* has just been issued. It may be stated that the book is issued as a companion volume to the Book of Common Prayer which was partly the outcome of the assembly of 'learned divines of both persuasions' to revise the Liturgy in 1661, and which was

reproduced in *facsimile* in 1871 for the Royal Commission on Ritual. The Assembly of Divines met in the Savoy in 1661, from April 15th to July 24th. The result was not satisfactory. The different parties could not agree, and out of innumerable suggestions some were adopted by the Bishops, who caused them to be placed by Convocation in a newly revised Prayer Book. This book is styled the 'Convocation Book.' The 'Annexed Book,' as the *facsimile* of the manuscript to which we are referring is named, was fairly written out from this book.—*Church Bells.*

THE RELIGIOUS NEWSPAPER.

We take the following from the Philadelphia *Presbyterian*. It deserves perusal:—

"The minister who complains that his people know so little about the thought and work of the Church, and yet who makes no effort to put his Church paper in each family of his congregation, has more reason to find fault with his own remissness or indifference than with his people's ignorance. He neglects to place within their reach the very agency which will bring them in contact with a knowledge of what the active minds in the Church are thinking about, and what her best workers are doing. He keeps from them the very source of information and quickening which they need. It will not do to say that taking a Church paper is their own look-out, or that they should take it without his urging. This is not the way in which he reasons and acts in other matters. When his heart is set upon a particular measure he talks it up and persists in pressing it upon the attention until a proper interest is aroused and his end is attained. People need to be urged to do the very things which are best for them, and about which they should be most intent. Thus it is in regard to the religious paper. Many persons think that they must have their party organ and their county or city paper, but they have yet to be educated up to the use and necessity of taking and reading the Church paper. They do not usually subscribe for it until urgently solicited to do so by their pastor or an agent or some friend. Would it not then be well for each minister, yea, is it not his churchly duty, to work up an interest in the paper or papers of his Church during the family visitation, from the pulpit, and by the wayside? There is no doubt that he who circulates such a paper, or gets it circulated throughout his congregation, reaps corresponding advantages. He speaks to a more intelligent and responsive audience. He finds a more wideawake and active people. He also is the means of carrying blessings to many a household and of extending his influence in ways that he little realizes."—*Irish Ecclesiastical Gazette.*

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